THE PACIFIC

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DREAM THE GREAT DREAM.

Dream the great dream, tho' you should dream—you, only,
And friendless follow in the lofty quest.
Tho' the dream lead you to a desert lonely,
Or drive you, like the tempest, without rest,
Yet, toiling upward to the highest altar,
There lay before the gods your gift supreme,—
A human heart whose courage did not falter
Tho distant as Arcturus shone the Gleam.

The Gleam?—Ah, question not if others see it,
Who nor the yearning nor the passion share;
Grieve not if children of the earth decree it—
The earth, itself,—their goddess, only fair!
The soul has need of prophet and redeemer;
Her outstretched wings against her prisoning bars,
She waits for truth; and truth is with the dreamer,—
Persistent as the myriad light of stars!

—Florence Earle Coates.

Pacific Theological Seminary
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THE PACIFIC

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PACIFIC COAST NOTES.

"I rejoice that Portland is a saloonless city," says Mayor Albee; "that Oregon is a dry state and that we have here as a result a country that is a fine place to rear boys and girls and in which to maintain happy homes. It is one of the most wonderful advances Oregon ever made. May the time speedily come when the entire United States, yes, the whole world, shall be rid forever of the curse of the liquor traffic!"

Professor Walter S.Athearn, who is at the head of the Department of Religious Education in Drake University, Des Moines, Iowa, gave several able addresses in Berkeley last week—one on the Earl Foundation, Pacific Theological Seminary. Des Moines has been fearing for some time that it might lose Professor Athearn, and there is a movement to hold on to him by a promise of something like two hundred thousand dollars for the better equipment of the work in which he is engaged in Drake University and among the churches of Des Moines. Two years ago the Pilgrim Press published a b ok by Professor Athearn with the title "This Church School." The author stated in the preface: "This volume is an attempt to give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education. * * * It is not an attempt to assemble the popular practices in the church schools of our times. The author believes that nothing is practical which is not founded on the best educational theory. The great need of the church schools of our day is leadership capable of evaluating practice in terms of well-established theory. Progress in religious education must not be a matter of accident—the chance survival of that which works. Trained specialists, having at their disposal scientifically-equipped laboratories endowed liberally for research, must guide, practice." Professor Athearn believes in the doctrine of growth—that every child is God's child from the beginning, capable of growth and unfolding until he "attains unto the perfection of the Father." The theories he advocates have been put to practical test under his own observation, and he believes that the principles advocated should be put into operation in every community which seeks the religious culture of its youth.

The Pacific Northwest Student Conference will be held this year at Seabeck on Puget Sound, June 9-19. Some of the speakers and leaders are mentioned as follows in an attractive announcement program: "Dr. H. C. Mason an able preacher and experienced friend of students!" "Ivan B. Rhodes—State Secretary Oregon and Idaho, known and loved by thousands of college men!" "William H. Lewis—an aggressive, Christian, business man, who presides this year for the seventh time. A 1915 delegate said recently, worth my whole trip to know Mr. Lewis!" "L. F. Jackson—a professor at Washington State College and deeply interested in the moral and religious condition of students!" "John A. Goodell—a Christ centered life with practical compassion for the masses of industrial workers!" "William Horace Day—familiar with student life in many nations and held in high regard and affection by Pacific Grove Conference delegates!" "Hugh Elmer Brown—a royal personality with a clear convincing message for students! Incidentally a baseball star!" "Honorable Ernest Lister—a distinguished Christian statesman, the Governor of the Commonwealth of Washington!" In an historical sketch we read: "The first Student Associations were planted on this continent in the universities of Michigan and Virginia in 1857 and 1858. The Intercollegiate Christian Student Movement conceived at Princeton took definite shape in 1877 at Louisville, Kentucky, with the meeting of the International Convention of the Young Men's Christian Association. Under the guidance of Mr. Moody and Mr. Wishard the first Summer Student Conference was called at Northfield in 1886; 49 colleges responded with 251 delegates. There are now ten Student Conferences in America alone, serving 800 local Associations with a membership upwards of 90,000. A mighty movement is this of which we here on the Pacific Coast are a vital part! Conference delegates come aside from the rush of daily life to quietly consider the issues of personal religion and the claims of Social Service in a big needy world. The daily noontime and evening addresses, by men in close touch with student life, help much in solving problems of belief and life work. The group discussions and personal interviews with delegates and leaders are invaluable in strengthening undergraduate leadership in Christian activities."

The industrial department of the Y. M. C. A. which has been in operation for some time in the logging camps of the Pacific Northwest has proved very serviceable to the men working in those camps: The general secretary says: "We believe it is bringing more brotherhood in industry and is helping the employers and employees to get together." Each organization has a trained secretary. In establishing these associations in the logging camps it has been necessary to have the co-operation of the lumber owners financially. The employer usually provides the building and contributes largely to its maintenance. The employees voluntarily bear a part of the cost and responsibility of the work. The Potlach Lumber Company of northern Idaho provides a car at a cost of $1000, which travels to its several camps. It is equipped with a barber shop, pool table, games, reading matter, punching bag and facilities for entertainment, lectures and meetings. When considering the proposition of installing the car, the manager said, "I don't know much about the Y. M. C. A. work, but I do know a lot about the loggers' life and if there is anything we can do for the men, I believe that it is advisable for us to do it." A correspondent of the Christian Science Monitor writes from Boise: "The first association, as many others following, was housed in a portable building, and later there developed the Y. M. C. A. car, which visits the various camps of a company. These far western headquarters are

usually unpretentious and rude in exterior appearance, although at some stationary camps, as the saw mill at Harrison, Ida., commodious buildings of several thousand dollars' cost are erected. Out in the logging camps or at a construction camp, such as the transient towns which grew up around the building of Arrowrock dam and at points of the Celilo canal, the headquarters commonly consist of a big roomy apartment, which is also the general amusement hall. Often around this room there runs what is known as an easy-back bench, because the seat tips back comfortably. Here the workmen are wont to drop contentedly after the day's work. Then, when they are rested, there is the pool table, the checker table, the reading table, with book shelves near; and a writing table, to coax fingers used to grasping the big tools of their craft into holding that smallest and mightiest of all tools, the pen, and to write 'a letter home.' A barber shop, lockers, soft drink counter and secretary's office are included in the equippent. The social life is one of the most appreciated of the activities. Until recently the saloons in the nearby town was the easiest way for the man in camp to obtain recreation. But when a friendly room in the camp itself was lighted in the evening, often with a program on hand on which the workman himself had served in committee, the lure of the town was noticeably lessened. Cognizant of this same temptation, the Y. M. C. A. became a bank at which the workingman might get his check cashed and remit a draft to another section. Since three of these states abolished the saloons at the beginning of the year, the urgent necessity of this substitute has been lessened."

QUESTIONS AND REPLIES.

The Rev. Dr. Cadman, pastor of Central Congregational Church, Brooklyn, has been giving some Sunday afternoon addresses at one of the Y. M. C. A. buildings; and there has been opportunity at the close for questions. At a recent meeting this was one of the questions: "Did you make a statement in these meetings that Adam and Eve were mythical figures and the Garden of Eden just a beautiful imaginary place?" Dr. Cadman replied: "I do not remember making just that statement. The whole account in Genesis is a beautiful poem. The whole thing is summed up in three words, 'In the beginning God.' Out of God came the rest."

When a question was put to him concerning Colonel Roosevelt, Dr. Cadman remarked: "Well, I want to say to you that, all things considered, Mr. Roosevelt is the most typical American in the country today; and if some of the politicians don't shut up we may have to rally around him again, for things seem to be tending that way. I did not vote for him; but like a good many others, I may have to do it as the only way out." In reply to a question about President Wilson, Dr. Cadman told the men to refrain from criticism of him; that he was doing what he thought was best and that he had a hard job. He remarked that there were doubtless at least fifteen different opinions of him among his hearers; and continued: "He would be a much stronger President if we all got behind him. Many congressmen live with their ears to the ground. They are married to the town pump and cannot get a divorce."

Among other things said by Dr. Cadman were these: "The slaves and hirelings of the present struggle for wealth are almost as numerous as the victims of poverty." * * * "Liberty is not something for private use, but must be used with regard to our neighbors. The individual who gives free run to his peculiar avidities and lusts is not only the enemy of his own soul, but of the commonwealth."

Being asked why he used notes in his sermons when he was so much more effective without them, Dr. Cadman replied: "A man who has to talk so much is apt to repeat himself when he speaks without notes, and so I prepare an abstract. I might be more effective in spots without them, but they help to carefully guard your utterance. This public speaking is a great game."

Asked why he spoke so severely about pleasure-seekers, Dr. Cadman replied: "Because so many of them would not know the pleasure if they saw it. What do the blear-eyed debauchees, whose chief desire is painted women, plentiful drink and putrid talk, know about essential recreation? What possible and lasting good can emerge from the coarse and revolting picture shows which are so popular today. . . . The hungry-eyed, fevered crowds surging in and out of such haunts are not enjoying themselves; they are simply trying to cheat their souls of the heavenly food, and they mistake the temporary absence of restlessness and insatiate desire for the presence of pleasure."

BUYING POWER OF DOLLAR.

Foster's Index Shows Varying Service U. S. Coin.

W. C. Foster's Dollar Index, published monthly, gives each month the change in the purchasing power of the United States dollar. The purchasing power is compiled from the world's staple commodity prices. The following table gives the average purchasing power of the dollar from 1896 to date:

Average purchasing power during the years 1896 and 1898	$1.26
Average (as base) during 1900 to 1906	1.00
Average during the year 1913	.82 2-10
Average during the year 1914	.82
Average during the first six months of 1915	.70 7-10
Average during month of July, 1915	.70 3-10
Average during month of August, 1915	.70 6.10
Average during month of September, 1915	.69 4-10
Average during month of October, 1915	.67
Average during month of November, 1915	.65 5-10
Average during month of December, 1915	.64 4-10
Average during month of January, 1916, estimated	.63 7-10
Average March 1, 1916, estimated	.62 4-10

"God is not a looker-on
At the life of any one;
But a bearer of all grief,
And a sharer in relief.

"God can never stand aloof
In reproach, denial, reproof;
God is under every ban,
God is part of every man."

Three things too much and three too little are pernicious to man; to speak much and know little; to speed much and have little; to presume much and be worth little.—Cervantes.

A VIEW OF PRESENT CONDITIONS IN EUROPE.

By Rev. Charles S. Macfarland.

(Dr. Macfarland, the General Secretary of the Federal Council of the Churches of Christ in America, returned recently from the Hague, Berlin, Paris and London, where he held conference with Christian leaders for the purpose of maintaining fraternal relations between the American churches and the churches of Europe, looking towards the coming time of reconciliation and reconstruction. He also interviewed political leaders and publicists while in these various centers.—The Editor.)

Not the least of the sad accompaniments of the war is the estrangement and mutual bitterness between members of the evangelical churches, and the fact that this is the result of the demands of conscience in each case does not lessen its seriousness. In this connection, it is to be remembered that the churches in Great Britain, Germany, and other nations are largely state churches, and that the Protestant churches of France are of Huguenot descent, many of whose leaders are Alsatians.

Any movements looking towards ultimate reconciliation and reconstruction need to be guided by those whose acquaintance with the political situation is intimate, and our desire for immediate reconciliation must be restrained in the light of these political conditions.

One must venture with modesty any attempt at diagnosis, and all observations and impressions are subject to the mutations of a confused situation, in which the merest accident may upset seeming probabilities. The present moment is not the time for any definite political or semi-political (or even non-political) overtures for peace. A mistaken movement at just this time might work incalculable harm and delay. The movements which are less likely to do harm at this moment are such as the League to enforce peace and the Organization Centrale pour une Paix Durable, whose plan is now through several expert commissions to study the situation. Anything, however, that aims to "stop the war" is injurious.

The general attitude in Germany has undergone a marked change, parallel, in the main, with the change of the Christian leaders, from the manifest spirit of bitterness at the begining of the war to their present attitude of Christian reconciliation, which they declare to be without reference to the political differences which they still maintain. They are frankly ready for peace, not yet on terms, especially as to the matter of indemnities, which would be acceptable to their foes, and especially to France, and yet, I believe, with far greater concessions than the world supposes, especially as regards annexation. I believe they might easily be ready for an adjustment on the assumption of the status ante bellum, in other words, on even terms. The Allies, however, especially France, are not ready for this, at leastasyet.

Official Germany, especially its moderates, are desirous of setting themselves right in regard to matters which have been generally condemned by neutrals. They have only recently understood American sentiment, and we may look for further changes when they fully comprehend it and its grounds. Von Jagow and Zimmerman are, I believe, most earnestly desirous of maintaining unbroken friendly relations with America, and are desirous of bringing the war to an honorable and just close. They see the economic and financial difficulties ahead, although at the same time they are confident of their resourcefulness, at least long enough to weary out their adversaries, and they are not letting their peace hopes delude them into inactivity or unpreparedness.

So far as the Christian leaders are concerned, they support their state, probably favoring the moderate element of the government. They have honestly believed, and still believe, that the war was forced upon them, and that they are defending their life. The present German attitude as to peace, as to the regard of neutrals, and as to the assumed modification of their demands, is of course accorded different interpretations, alleged variously as follows:

(a) It is asserted to be because they see that their cause is ultimately lost and that, with their present temporary gains, they are in the best possible position to gain in the settlement.

(b) The fear of increasing dissatisfaction among the people.

(c) They are trying to lead the rest of the world to throw the blame for further bloodshed on the Allies.

(d) The moderate element of the state is gaining in the directing of the war over the hot-heads and extreme militarists. This element takes the larger moral view that no good can come from continued conflict, and that equality and justice may even now be secured better by negotiation than by further warfare.

Of course, the question of mixed motives is always perplexing in ethics. Probably all human deeds of outward goodness are from more or less varying motives. I incline to the feeling that the present German mood is to be thus explained, and at least, so far as such Christian leaders as I met are concerned, the higher motives should be assumed by us. I rather think that the moderates are gaining in influence, that some of the severer elements in the state are inclning to moderation, that the possibility that there have been misunderstandings is an increasing consciousness, and that such considerations as these, together with political and economic conditions, are the causes of the present state of mind. The Christian leaders are the subjects of the higher motives and influences. How far will they influence the state and convince the people? That is a vital question.

France is invaded territory; the high spirit of her people is thoroughly aroused. It has for the time reached, at least, dangerously near the sentiment of revanche, which she believes to be righteous justice and its necessary retribution. Her immediate mood would impose preliminary conditions which preclude even the idea of conference. The suggestion of anything of the kind is offensive, and she resents it.

This, however, would be entitled to some discount were the issue clearly joined, and especially were she persuaded to place confidence in the ethics of her foe. This want of confidence, of course, is declared to be largely due to the military excesses in Belgium and Northern France. Therefore, I do not think it implies equal distrust of the German Christians or the German people. At the same time it is alleged that the German people have appeared to excuse or palliate wrongs and the French have not forgotten the severe utterances of German Christians at the beginning of the war. The effect of all this is now very strong in France, but the clearing away of the mists of misunderstanding will bring mutual patience, sympathy, forgiveness and reconciliation. French Christians feel that an admis-

sion of German guilt and injustice must be made before they can consider any thought of reconciliation with German Christians. At this moment, therefore, she protests that she must dispose of a foe likely at any time, if left, as at present, to crush her.

England occupies a somewhat mediating position, and comes nearer seeing the whole field. She would ask guarantees of a very strong and guarded kind from Germany, and would be less exacting than France.

Meanwhile the internal situations are subject to fluctuation. German leaders believe that England means practically to own Belgium, and to take Calais as her recompense for service to France, and it is even rumored that some such feeling lurks in France herself. I heard nothing of this kind, however, in France. Some of the Belgian refugees in England are alleged to have worn their welcome out. This, if true, has naturally qualified active sympathy with the Belgian people as a whole. Socialists in all lands are more or less mercurial. The common people are increasingly questioning.

Most important of all is the attitude of Great Britain, with whose past national policy armaments seem to be an essential and inextricable complement, and whose naval system bears at least partial resemblance to German militrism. I found men of official standing in Great Britain, as well as thoughtful citizens, who, while profoundly believing that a principle of world-wide significance is yet to be decided, responded with more or less ready affirmation to my insinuated question as to whether or not, viewing the situation over a sufficient space and time, in its economic. and especially its diplomatic aspects, the blame and responsibility might not ultimately be distributed more widely among the nations involved, and especially among their diplomatic leaders, than is now assumed. I judge that these are few in number.

There is, however, a growing feeling that, in addition to the White, Blue and Yellow Books of the diplomacy of the summer of 1914, one should know more fully the record of the evasive and suspicious, and, perhaps, sometimes arrogant, devious and short-sighted diplomacy of the preceding decade; likewise the whole story of the more or less suspicious military preparedness (using the term in the broader and more general sense, or using the terms military "expectancy" or "anticipation") of all the nations, and, indeed, the full story of 1914. While this would not excuse any aggressions of 1914, it might at least more fully explain some points of view and departure not yet fully comprehensible. And it might involve this wider distribution of ultimate responsibility.

How far have Germany's natural complaints been ignored and left to rankle? How far has vacillation or evasion been misconstrued as perfidy and hostility? Other immediately incidental questions arise: How far shall we consider the situation of the Jews in Russia as not altogether unlike the Armenians in Turkey? How far Poland and East Prussia be thought of in terms of Belgium? The answer to some of these questions might explain, even if it did not excuse or palliate. It would at least explain points of view not yet generally apparent.

The Allies have plans, and the Central Powers have equally definite plans, to be brought to pass in the next few months (perhaps longer), upon which much more depends than on any previous ones, owing to larger preparedness and greater complications. My impression is that both are not unlikely to meet measurable, but neither complete, success. That is to say, no decisive or overwhelming advantage will be gained. In any event, whatever the outcome, they are likely to bring us nearer to settlement by negotiation. I have reason to believe that in the minds of both sides this is more or less expected, especially in Germany and England, and in the minds of some high in authority in France. In fact, neither side feels confiident on this question. Both sides seem to admit, at least to themselves, that their original expectations have failed, and their doubt as to ultimate annihilation of the enemy, or anything approaching it, is not decreasing.

Men who foresee the ultimate defeat of Germany, if the war lasts long enough, admit the possibility that she can stand out so long that the others may weary out, and their minds also take account of the many possible complications or accidents which may upset their main contention. The further question becomes more and more in evidence, "Will it not cost more than the end is worth? Can justice still be secured some other way?" I feel sure that men are feeling this far more than they express it?

The period of onset is over; the nations are now in the grip of war. Shall they go on and enter the third stage, the drag of war, which might perhaps be almost interminable, and which might more or less deplete the nations to the verge of economic and moral bankruptcy?

The feeling is gaining on the whole that negotiation will play a larger part than originally expected, and perhaps larger than will military force, in the settlement. Not only the peoples, but the Christian leaders, and even the Governments of all the nations in some degree, have been and are (in varying measure, perhaps) the victims of misunderstanding through partial or false reports and especially an unscrupulous press. Condemnation of the press, for making things worse instead of better, is quite general. I found this to be the case regarding complications in mission fields involved and in prison camp matters. I know that prievous falsehoods have been spread in these instances on both sides.

There is one question which, if assured of settlement or of adequate conference, might relegate all others to the immediate realm of negotiation. It is this: Would all the nations agree and furnish guarantees that such a gradual limitation of armaments should be conceded and such a European Federation of States established as would assure the peace of Europe? This, of course, would also involve changes in form of government, not only in Germany, but also in Russia and other countries. It might affect the present system of party government in Great Britain. Indeed, it is admitted that the conflict of Democracy and Autocracy is not altogether one whose line of division is identical with that which marks off the present combination of States. The question of the military system in Germany is not unlikely to be affected for the better by the association of Austria, which is not a military people.

This might involve two difficulties: First, the giving up by Germany of a fond military system, which she has believed essential to moral and, indeed, spiritual discipline; and second, would she trust herself to such a federation, in view of the fact that she has, as she believes, suffered at the hands of the diplomacy of partial federations?

Could we take the minds of European statesmen away

from questions of territorial division and indemnity, and discussions as to who started the war, and bring them to bear on these two questions, we should see light. I found a good deal of support in high quarters for some such plan as "The League to enforce peace."

This much may, I think, be affirmed: There is a disposition towards two truths—that economic justice or economic growth cannot be gained by military means and force, and that militarism cannot be put out of existence by military methods. These feelings are increasingly varying in all quarters, and this spirit will bear close watch in the next few months.

There may soon be opportunity for some kind of moral intervention. While it may need to be un-official, or semi-official, I believe that the nations of Europe are really looking, or will look, to the United States. I am aware of the vehement utterances in all these nations to the contrary. But we must not take too seriously the outward attitude, more or less obtaining in all these nations, of dissatisfaction. The thoughtful and responsible men of Germany, France and England will ignore these relatively trivial incidents of an impossible situation when we find our place of leadership. Even though the nations decide to meet face to face, without the immediate participation of outside nations, as is perhaps likely, they will still require our moral assistance and sympathy.

As to the peoples as a whole: In Germany the prevailing sense is that of deep seriousness, soberness, and a restraint approaching austerity. In France one sees the same feeling on the one hand, while at the same time Paris (France, of course, is not to be judged by Paris, whose evils are cosmopolitan and too largely American) has restored something of her gaiety, and even among those whose spirit is that of resolution there seems to be, at the present moment, a lack of anything like austerity. While thoughtful men in England are grave and determined, the war has not seemed as yet to affect the people as a whole with the sense of its calamity.

I suppose these moods vary according to temperament, to the exigencies of the moment, the question of personal and family sacrifice, the nearness or remoteness of actual events, and the status of victory or defeat, and I presume our own nation would be affected in these same various ways. On the whole, I found among people of the upper and middle classes less sense of calamity than I had looked for. With the working and common people, and especially with such groups as the Socialists, one finds the most real sense of soberness although there are exceptions to this.

The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional. I learned in conference with Edgar Rickard, Honorary Secretary of the Belgian Relief Commission, that, while personalities like Mr. Hoover had rendered the greatest service. Our contributions of money had been disproportionate as contrasted with Canada and Great Britain, although, of course, this is offset by our gifts of food and supplies.

Indeed, our most serious weakness is due to the reproach in which we are held because of the allegation, more or less made among all the nations, that we are utilizing the war for our economic and commercial gain. Our best counteracting influence is and will be our work of relief. Again and again, men who criticized our government and our commercial interests, declared that our common people and high-minded men of wealth had largely rectified mistakes in other quarters.

There are moments in the life of nations, as with individuals, when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the Holy of Holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls.

We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another. We may, by admitting our own share of blame for an un-Christian civilization, suggest, without offense, the wider distribution of that blame. We may, without intruding upon men's conscience, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere.

PACIFIC THEOLOGICAL SEMINARY EARL FOUNDATION LECTURES, BY PRESIDENT VINCENT.

These lectures, as stated in The Pacific last week, were on the theme, "Self and Society." There were six lectures, with subjects as follows: The Social Group, The Sense of Self, Self and the Group, Ego and Ethics, The Larger Selfishness, The Kingdom of God. Last week we gave a synopsis of the first two lectures. We begin this week with the third:

SELF AND THE GROUP.

In his lecture on "Self and the Group," Dr. Vincent said in part:

"The first two lectures have set over against each other two extreme and apparently irreconcilable views of men's life together. One theory makes social order an end in itself, the other regards it as a means by which individuals may get the most out of life. The collectivist would subordinate and control men, the individualist leave them as free as possible.

"In the homely phrases of an old proverb, the one 'cannot see the trees for the woods, and the other cannot see the woods for the trees.' Spencer, in his analogy of the social organism makes a sharp distinction between the animal and society. In the former, he asserts: 'The parts exist for the whole'; in the latter 'the whole exists for the parts.' What Spencer could not or would not see was that both statements are true of both the animal and the social organism.

"This is a typical case of antithesis. The advocates of each view are so impressed with certain aspects of the truth that they cannot see things 'steadily and whole.' Individualism and collectivism are not actually in hopeless conflict, except in the exaggerated emphasis which may be put upon them. Regarded in their true light they are different sides of the same shield.

Ideas Analyzed.

"This becomes more convincing as we analyze the ideas which are so glibly labeled 'individual' and "society.' So

long as we regard these as definite, mutually exclusive, antithetical entities we can never come to close quarters with the truth. The fact is that there is a common or group life. This may be looked at from the standpoint of the whole, or from that of one of its members. The relationship is organic. A tree is a whole, one of its branches is a part, but the part gets it meaning from the whole, while the whole is a union of the parts.

"So it turns out that the fruitful unit of investigation is not a vague, general concept called 'society' on the one hand, or an isolated individual on the other. The most rewarding results come from a careful study of that organic, growing relationship which exists between them and his group or groups. It is in this field that psychologists have been, of late, doing such illuminating work. To the new science of social psychology we are already deeply indebted.

"The social control exercised by the politically organized group is the least important. To very few citizens is the gong of the patrol wagon the voice of conscience. No, the influence of the group is much more subtle and effective than that. For the self grows by appropriating the group material. Language is a social or group product. No one person created it. So, too, science, technique, manners, ideas of beauty, standards of conduct, are collective goods. All members of the group draw from the common store. They thus acquire a group character and each one approximates a group type. It is common-sense to 'place' a person that is to classify him as a phenomenon, by attempting to learn in what group or groups his personality was developed. In a very true sense the group makes its members to order. They are controlled without knowing it. They obey, for the most part, automatically.

Effective Control.

"This applies to the great majority in any well-organized group. There are, however, certain members who seek their own ends and revolt against the group. These insurgents must be dealt with. Some of them are convinced that to yield to group demands is part of wisdom. Others are brought to time by ridicule, epithet, ostracism or economic pressure. A few recalcitrants may be compelled to submit to physical restraint. A small number may be put to death. A group that cannot control its members is doomed. The important fact is that the most effective control is that of which the great majority are wholly unaware.

"The real self, then, in the vast majority of cases, is not, as the individual conceives of it, conscious of the group as an external, coercive force. Far from it. The self, educated in the group, played upon steadily by suggestion, appropriating materials of personality from the common group store, comes to conform to group needs spontaneously and loyally, with no thought of being managed, cozened or thwarted. The rebels are relatively few in any well-unified group.

"It should be noted there that the situation is being oversimplified. In reality he is likely to be a member of several different groups, or of sub-groups in a larger, encompassing society. The complexities and problems which grow out of these overlappings will be discussed in the next lecture.

"This theory of the group creation and molding of the self cannot fail to weaken the exaggerated claims of individualism which would have us believe that it is persons who create society. Yet as we trace the psychic forces of imitation and suggestion and note their enormous power, certain questions are raised. If the group is so irresistible a uniforming force, how are new ideas possible? If imitation is the law of group life, whence come the factors of change and readjustment? If the group tends always toward conserving its status, what is the source of progress?

Fundamental Questions.

"These questions are fundamental and must be squarely met. There is a paraphrase of an old maxim which is apposite: 'In pouring out the bathing water of individualism, be careful not to spill out the baby, individuality.' It is precisely this which the devotees of the group philosophy are in danger of doing. After the group has done its best to uniform its members there remains in each a margin of difference. In the vast majority this difference is so slight as to be almost negligible. In a number it may be marked enough to be called talent or degeneracy, in a few genius or criminality. In either case it is variation from the great medial zone which is rightly called mediocrity.

"To label a thing is far from explaining it. Variation has been used so long by biologists that one is in danger of assuming that there is some cause known as variation. As a matter of fact, it is only a brief, convenient way of saying that no two plants or animals are precisely alike. Each varies in a minute way from the characters which are common to the species and from what is called the type. This holds good of the mental traits of men who live a group life. By the processes already mentioned a type is created. But every self varies in some degree from the group type. The margin of difference is individuality. A commonplace person is so nearly identical with the type as to be dull and uninteresting. The genius departs so widely from the type as to seem independent of it. Yet both can be satisfactorily understood only with reference to the group.

"The margin of variation represents both danger to the group and its only hope of salvation. For variation may be in the wrong direction. Degeneracy and criminality threaten the group's existence and must be eliminated or isolated. Talent and genius offer the group its only chance of doing new things and gaining new ideas and ideals. The group cannot invent or think; it can only diffuse and preserve. The group is static, conservative. It is the varying self that can upset group equilibrium, overcome inertia, propose new policies and plans, offer solutions for the problems which changed conditions force upon the group.

"The new social philosophy is that of the 'golden mean.' The man who holds this philosophy cannot be arrogant and scornful of his group. He will be too conscious of his debt to the common life, feel too vividly how much of himself is only an incorporation of the group tradition. This view makes for humility and a deep sense of dependence on one's individual responsibility. If individuality is at best a narrow margin of difference, it becomes doubly precious on that account. Each member of the social group feels it his duty to put at the service of all the little fragment of truth that may have been entrusted to him and to him alone. Only in this way can be made some return for what the group has given him. The ethical and religious implications of this philosophy will be discerned in the remaining lectures of this course."

EGO AND ETHICS.

The fourth lecture by Dr. Vincent was on "Ego and Ethics." He spoke in part as follows:

"The attempt to portray the two themes of group dominance and individual ascendency and to combine these into a golden mean has already involved the discussion of ethical problems. It remains to examine more consciously the moral implications of the extreme views and of the unifying theory. For obviously the individualist does not realize to what an extent a man is actually controlled by his group, while the collectivist cannot see how dependent the group is upon the individual.

"The very word ethics, traced back to the word character is derived from custom which implies a social origin. No individual can have customs; these belong to the group. In a sense, then, all morality might be regarded as collective in its character. Professor Royce declares that no man can believe a thing to be true unless he can at least imagine some one else in all the universe as agreeing with him. In the same way it may be held that no man's conduct can have moral sanction unless he can believe that he has, or could have, the approval of at least one other person. Perhaps it will turn out that both truth and morality are to be tested finally by this social standard.

Individual Character.

"The more immediate derivation of ethics from the Greek word for character gives us a point of departure. It is said of an individual that he has a character. This means that his life is organized in a more or less definite way. He has certain fixed habits, sentiments, feelings, which express themselves with a fair degree of consistency. One knows where a man like this stands. His approvals, disapprovals, and conduct can be predicted. He is said to be dependable. On the other hand, to say that a person lacks character is to declare him unstable, weak, vacillating untrustworthy. We have seen how a social group, by many devices uniforms its members, seeking to give them the same language, knowledge, tastes and standards. This process may be described as the communication of the group character, a set of traits, habits, standards, ideals. Groups, like individuals, behave in predictable ways in accordance with their characters. National character is accepted as a reality. War is a test, not only of national power, it is chiefly a searching test of collective character.

"The late Professor Sumner in his work entitled 'Folkways' has traced in a masterly way the development of group character and of the emergence of ethical control. A primitive tribe, encountering the problems of existence hits upon various way of meeting these situations. Thus arises 'folkways.' Some of these are rational and effective; many are mere superstitions; a few may be positively disadvantageous. A good many are sure to be inconsistent and conflicting. Gradually the group sifts, orders and arranges the 'folkways' into some kind of unity. Among the 'folkways' are forms of conduct which come to be recognized as vital to the group survival. Taboos against dangerous foods or against close inbreeding belong to this cless. These 'folkways' take on a special sacrosanctity. They are enforced vigorously. Supernatural penalties are associated with them. They become what Sumner calls 'Mores.'

Ethical Obligation.

"Thus a distinction is made between customs which are more or less conventions, and the forms of conduct to which a keen sense of ethical obligation attaches. Ignoring of the first may subject a man to ridicule, violations of the second may mean death. In the same way impurity is not an individual sin. To offend the tribal god or the spirits is to put the whole group in jeopardy. The member of the group feels the pressure of disapproval and comes to recognize an obligation which is moral.

"The mores thus formed, take on a fixed and coercive form. They are firmly imbedded in sentiment. Supernatural sanction invests them with a kind of mystery and enhances their power. To question them is sacrilege. Even to discuss them is immoral. They are taken for granted, become the pre-suppositions of the group,—a very part of its character. De Groof, a Belgian sociologist, insists that the mores are deposited in layers. After the group has consciously considered a form of behavior and reached a decision, this goes down into the unconscious area of group character to become a fixed mode of conduct until a change in the group's situation forces a reconsideration of the social habit.

"De Groof further lays down the law that the mores may be arranged in an order according to their discussability. Thus political devices can be talked about without arousing any great opposition. Legal matters are more reluctantly discussed. To raise moral questions is to produce a strong emotional reaction. Aesthetic ideals, have only a small rational element and are peculiarly difficult to argue about. Relations of the sexes when brought to social consciousness are met with a storm of inarticulate feeling. Finally, any one who attempts to discuss or question the economic foundations of society, to inquire for example into the rational sanctions for private property and inheritance, is subjected to every kind of social pressure.

Groups Acquire Character.

"The rather fanciful details of De Groof's theory need not blind us to the fact that every social group tends to acquire a character, that this involves ethical standards and that these are to a large extent incorporated in the habits, sentiments, valuations, even conscious behavior of the members of the group. When the gaze is fixed upon this aspect of the case, the individual seems to be hardly more than the creature of his environment. His morality becomes the matter of uncoscious submission to group dictation. But it is precisly from this that the philosophy of the golden mean would save us. We must remember the ego with its appetites, demands, desires, all seeking expression and gratification. How does this energetic force behave within the control of the group? Let us try for a little while to look through ego's eyes.

"The individual, first of all ,has the set of habits and sentiments with which the group has provided him. In so far as this set of habit works smoothly, he has no moral problems. For there can be no conscious morality without the sense of effort and a choice between alternatives to which a judgment of right or wrong attaches. A bank teller in whose character financial honesty has been mande an automatic habit has no moral feeling in abstaining from theft. He cannot steal. He deserves no credit. The group brought him up that way. If, however, the teller is in need of money, knows how, with a little temporary aid, he could make a handsome sum, thinks of the chances he has to use

the bank's funds and resists the suggestion, he is acting morally.

Conflicts Develop Power.

"The crises which test and develop individual moral power and responsibility are due to conflicts, first between lower instincts and appetites and higher personal satisfaction, second between narrow individual purposes and the welfare of the group, third between the different mores of different groups to which the same ego belongs, and fourth, between group standards and the different ideals which the individual can conceive as more desirable. All of these situations involve reference to the mores of the groups. Philosophers have dreamed of absolute, abstract standards of self-perfecting, justice, truth, beauty, the will of God. But the moment these conceptions are applied practically, it must be in terms relative to group survival, progress or decline. Ego is judged by his loyalty to the group even when this takes a form of conscientious revolt against what he believes to be the defects in the mores.

"At this point the vexed question of free-will has to be faced. Is the individual free in his choices or is his every act pre-determined? Certainly he has nothing like absolute moral freedom. He can choose only among the things his group life offers him. If nothing interrupts the run of his habits he has no sense of strain or conflict. But when alternatives are presented to him, he has a feeling of power, a sense of effort and decision. There seems to be no answer to the reasoning of the scientific determinist. Yet the personal and group value of this possible illusion in so great that it must be asserted and maintained. It has, at any rate, a functional, pragmatic sanction. In the words of President Hadley, 'from the standpoint of modern science, this theory is little short of an absurdity; from the standpoint of modern morals it is little short of a necessity.'

Pleasure and Pain Teachers.

"What of the motives that influence the ego to moral conduct? Pleasure and pain are useful teachers. Personal experience with life is the beginning of moral wisdom. It is not a higher form of morality, but it is a beginning. The approval and censure of one's colleagues or group are powerful forces. Many persons never rise to this level The morally strong depend upon inner ideals and sanctions, upon standards which often transcend the immediate group concerned. But those ideals mores are social in nature. The martyr defying his group and laying down his life is sustained by the faith that there is a heavenly group which applauds his sacrifice. He could not rise to such a level in a bleak and friendless universe.

"But after all is said, does not all ego's conduct resolve itself in selfishness? Was not Hobbes right in ascertaining selfishness to be the sole motive of human conduct? Is not yielding to the group the easiest way to get what one wants? Is not the approval of others a real personal pleasure? Is giving aid to the suffering anything more than a relief to one's own sensibilities? Is not charity a means of salving one's conscience? Is not being a reformer a refined satisfaction made up of personal publicity, a sense of superiority to others and a flattered feeling of being a hero and a heroine to the humble? These are not merely cynical inquiries. Thoughtful men have asserted these things. Every form of human conduct from the narrowest egotism to the loftiest sacrifice has been attributed to selfishness. To this question next lecture will address itself."

THE LARGER SELFISHNESS.

"The Larger Selfishness" was the subject of Dr. Vincent's fifth lecture.

"After all, is not the real motive of all conscious conduct the motive of selfishness?" asked Dr. Vincent in the beginning of this lecture. In his last lecture he had dealt with the moral implication of the philosophy, which regards the group and the individual not a wholly different thing, but as organically unified.

"It seems possible with plausibility, to reduce every kind of act to this regarding basis," said Dr. Vincent that evening. "Yet this conclusion left us far from satisfied. Life seems hardly worth while on such terms. At any rate, we demand pleasant phrases to conceal this ugly fact, fact it be.

"A little reflection leads us to suspect that in this case, as in so many others, we are the victims of words. It is easy to label this conduct selfish, that act unselfish, but how are we to express degrees of either. There are adjectives, to be sure, but these are more or less a means of avoiding the issue. Does not the real difficulty lurk in that little word 'self?' We somehow take it for granted when perhaps it ought to be put under the microscope. Is it possible that just as we found it useful to investigate more closely the terms 'society' and 'individual,' it may be rewarding to come to closer quarters with the idea of 'self?' Let us try the experiment.

"It is not easy to get a clear, definite mental picture of the everyday, continuous experience or set of experiences which we associate with the first personal pronoun. James, Baldwin, Cooley, Royce have suggested many valuable ideas. All have produced analogies, metaphors and similes. In trying to describe mental processes we are forced to use figures and imagery taken from the realm of the tangible. 'Threshold of consciousness,' stream of consciousness,' are illustrations in point. So in an attempt to visualize or make concrete the idea of the self we must frankly resort to this same device.

Mind a Picture Gallery.

"The mind is often likened to a picture gallery. We may think of it as a moving picture theater. Upon the screen pictures are passing; a spectator sits looking on; many of the pictures come and go without control, plan or purpose; others are checked or banished or recalled by the onlooker whose feelings vary with the character and the meaning which the pictures have for him.

"For some of these he has a warm sense of proprietorship. He fairly gloats over them and holds them for a long time on the screen. There are scenes of cleverness and success in which the leading actor is clearly a portrait of th person in whose mind the play is taking place. The 'me' feeling is intimate, vivid, gratifying. There are many encores, from a select and appreciative audience.

"But there are films of a quite different kind. When these appear the spectator shows signs of embarrassment, dismay, disgust. Here are pictures of stupidity, blundering, meanness or worse. The chief character no longer commands the admiration of the audience, but evokes shame and humiliation. No wonder these scenes are hurried off the screen as quickly as possible. Here are aspects of the self that it takes courage to face.

There are mental pictures of a third kind. They leave the on-looker emotionally calm. They may depict the noblest of human deeds, the loftiest of aspirations, the most inspiring ideals, but the audience feels no glow of admiration, no sense of ownership. The leading actor does not appear in these scenes. Te audience looks on unconcerned, detached. These are no real part of self. It is a tragedy o human life that men can grasp intellectually noble visions, but feel no desire to make these an intimate reality of their personal experiences.

Mental Imagery.

"The 'self,'' then, turns out to be a series of mental imagery and an inner attitute toward these pictures. 'Whatever a man thinketh in his heart, that is, the mental pictures which he makes his own, over which he gloats, to which in leisure moments he constantly reverts—those reveal his true self. A rich and growing and generous self is one which adds every day new pictures to his collection, pictures of nature, and human life, noble, moving imagery, and which consciously cultivates a sense of ownership and loyalty. A self which rests content with a meager collection of commonplace or debasing films, and with an apathetic or perverted inner spectator is a pathetic or even tragic failure. The conduct which flows from the first type of self cannot be described by the same terms which designates that which expresses the second.

"It may be noted in passing that self-control is really control of mental imagery. The conceited prig looks only at the flattering pictures of himself. The melancholy, despondent person fixes his gaze exclusively on the representations of his failures and shortcomings. The well-poised man learns from his failures to be humble, from his successes to take new courage. He controls his disposition by his power to regulate the moving pictures of his mind. Will is the ability to hold the attention steadily upon an idea until it expresses itself in conduct.

"But no analogy will go on all fours. Let us change the figure and fancy that we can make a cross-section of the self as a forester cuts squarely through a tree trunk. We note a large number of concentric circles. These may stand for a diagram of the 'self.' Of the nucleus, the inner self, the very citadel of personality, we shall say something presently. We attend now to the significance of the widening circles.

"First comes the physical self; a bundle of appetites and sensuous satisfactions. These are present in every self. People have tried in vain to live as though this self has no existence. Every man must come to terms with this side of his life. The body plays a most important part. As a servant it gives zest and strength, as master, as the chief self, it represents the smallest, most unworthy self a man can fix his affections upon.

Material Self Circle.

"In the next circle is the material self, i. e., clothes, houses, furniture, lands, money, etc.—all the apparatus upon which a person lavishes his regard. These things are a part of him. To praise them is to flatter him, to disparage them is to attack his self-hood. Like the physical, the material self as a means is essential, as an end it limits or defeats the possibility of developing a large and magnanimous self. The miser, gloating over his gold, is the tragedy of a stunted self.

"Next comes the family self. Every one whose personality has developed within a unified, loyal family group, knows the intimacy and reality of this family self. Of this group it may be truly said, 'The injury (or the prosperity) of one is the concern of all.' Of family bereavement the poet has said: 'For this losing is true dying.' Little wonder that as dear ones leave us, we look forward to a world in which the unity of the family self will be renewed. Like other selves the family self may defeat the growth of a larger self. Many a man's loyalty seems to end with the family circle. Beyond that he becomes predatory.

"To enumerate the complete list of selves which a man may cultivate would be to 'elaborate the obvious.' A person has as many selves as there are social groups to which he is loyal. Neighborhood, city, county, state, church, college, club, firm, corporation, party, nation are a few of the groups with which the modern man is connected. These arrange themselves in the order of decreasing warmth of personal feeling. The further away a group is from the inner circles of the self the less power it has, under ordinary circumstances, to arouse an intimate self-feeling. But occasion may arise when this feeling will reach out loyally to the outer circles of the self. Thus ordinarily the citizen is more aware of his local interest than of his national loyalty, but in time of stress his self-feeling will widen quickly into a genuine patriotism.

Self-Sacrifice.

"So the self may be small or large, narrow or generous, provincial or cosmopolitan. There are rare souls whose invincible optimism dreams of a federation of the world. From this point of view all conduct is selfish, but it makes a world of difference whether it expresses the small self or the large self. Again, there is no such thing as self-sacrifice, but only self-realization, the subordination of a narrow sense of self to a larger.

"If this country is to escape the dangers of social cleavage and disruption, it must be through citizens who refuse to live within these narrow limits of a class or caste or province, but who cultivate widening selves of insight, sympathy and comradeship. They look at life through the eyes of others, try to understand them and thus enlarge themselves and enhance their power to serve the wider group.

"The larger self does not grow automatically. It is the result of conscious effort. The inner citadel of the self is a source of energy. It arranges the selves into a system. It organizes them into a unity dominated by a purpose. Only thus can a strong personality be acquired. Power to fix attention on the best and largest self available for each situation as it arises is the secret of ethical conquest. Will is attention. To have large self, to further its growth constantly, to possess he power to use it to the highest advantage, these are the aims of the moral self. It matters not whether all conduct be selfish or not, if only there are enough large and generous selves to find expression. The world need have no fear of this 'larger selfishness.'

"But the 'inner self' that exerts energy, that holds attention, that makes choices and exercises 'free-will'—what of its motives, its resources? To this question the last lecture will address itself."

THE KINGDOM OF GOD.

"The last lecture closed with this question: 'What motives will aid the individual in his effort to widen the area of his self-hood to express the the 'larger selfishness'?" said Dr. Vincent in his final lecture.

"Imagination, sympathy, loyalty are forces which play important parts. Living up to the standards of the best group one knows is a sound ethical principle, so far as it goes. But the loftiest conduct can be reached only as one struggles toward a standard which is still to be realized, i. e., as one seeks to attain an ideal. The most effective ideals are those which are connected with a faith to which men give the name religion.

"It is true that men can and do live decent, useful lives without the aid of a conscious religious faith. In occasionally denying this possibility, religious people make a serious mistake. So, too, it is sometimes a fact that men and women who have esctatically emotional experiences which they at least interpret as religious, show a singular blindness to ordinary ethical obligations. Nevertheless it is safe to assert that the highest type of moral courage and leadership is impossible without the ardor and support which flow from an essentially religious attitude towards life. Religion is, then, an individual and group need.

"There should be no mistake about the general meaning which attaches to the idea of religion. There is a tendency to use the word loosely. Such phrases as 'the religion of humanity,' 'the religion of socialism," and the like are only ways of saying that various social causes arouse in their adherents an emotion like that experienced by the devotees of a religious faith. The word is likely to become meaningless unless it is limited to a belief in the existence of some unseen force or agency or purpose in the universe. This may vary from faith in a personal God to the acceptance of a general tendency, something 'not ourselves, which makes for righteousness.'

Charges Against Christianity.

"Eucken, some years before the war, declared that "there is probably more antipathy against religion today, and a more widespread and popular denial of it than has ever been the case before.' The charges against organized Christianity are familiar. Here are a few of them: ministers are not trained for leadership, are aloof from the common life; the rich dominate and use the church for social control; the church's attitude is negative, it forbids and warns instead of offering constructive ideals; it resorts to devices of publicity instead of dealing with vital social problems; it is surrendering its functions to other agencies. Certain scientific materialists are asserting that with the development of intelligence in men, religion, along with all other forms of superstition, will disappear. Guyau's book, 'The Non-Religion of the Future,' states this view forcefully. These attacks, however, exaggerated or false, are to be regarded as demands for the reinterpretation of religion in terms of modern life, and its intellectual and moral needs.

"Religion must be reinterpreted because it is an essential influence. The social group could not have survived without the aid of a belief in supernatural agency. This belief was the most powerful factor in taming the individual and binding him to group purposes. Religion enforced taboo, gave sanction to personal sacrifice, afforded a philosophy of contentment, or of resignation. It was at first negative. It threatened with punishment. Gradually it developed into a positiev idealism. Theology is the philosophy of religion. Religious experience is a personal sense of relationship with an unseen spiritual power. With social evolution there must be changes in religious experience and hence in theological interpretation.

"Thus the Bible records the changes in men's attitude toward God and in their idea of him. The Jehovah of the Israelites is a tribal god, a king, jealous, seeking his own glory. Gradually he changes to a God, just, merciful, reasonable, seeking the welfare ofmen. He becomes a Father of all men; the emphasis is not upon wrath, but upon love. To say that the idea of God changes in men's minds is not to affirm that God is a fiction of the human imagination. We can judge others only by ourselves. As a sense of self changes with the evolution of the group it follows that with social evolution religious ideals and attitudes must be correspondingly modified. We reiterate our guiding principle that philosophical, moral and religious ideas are so interrelated that changes in one sooner or later bring about modifications of the others.

Appeal to Early Converts.

"As has been said more than once in these lectures, Christianity has responded in different ways to different social situations. Its first appeal to the early converts of the Roman period was strongly individualistic. It rescued these unhappy, suffering, despairing ones. They accepted a heavenly support. They sought escape from this world. They looked forward to citizenship in a New Jerusalem, a Kingdom of God far removed from all mundane wickedness and sorrow. They gave up their lives triumphantly, upheld by their vision. With the gradual organization of the church, Christianity was, in a measure at least, institutionalized. It became more tangible. It could be visualized. It assumed temporal as well as spiritual power. Then came the Reformation, followed by the political, economic and social changes which have fostered modern individualism. The consequences have been described. Christianity inevitably emphasized its individualistic features. Salvation was personal; moral responsibility was insisted upon; rewards and punishments played a conspicuous role; social institutions, even slavery, got religious sanction; the individual looked forward to escape from this wicked world to a distant Heaven, a Kingdom of God in some remote celestial region. The smaller self took out a kind of soul insurance.

"The collectivist reaction against this individualistic emphasis is fully under way. Socialists are fond of saying that if Christ, the carpenter, were to return to the earth, he would seek, not the churches, but the poor, working people and all upon whom the burdens of life rest heavily. It is asserted that it will no longer do to preach submission to social injustice and oppression as parts of an inscrutable plan. There is essential protest against the doctrine that the wrongs of this world should be resignedly endured because in the future life all will be set right. Christian sociologists are trying to apply the principles of Christ's gospel to the economic, social and moral problems of today. Ever since Freemantle wrote his book on 'The World the Subject of Redemption,' theologians, philosophers, social workers have been insisting that Christianity is essentially a social religion. The reinterpretation is going on steadily and inspiringly.

" 'But,' some one may ask, 'how can Christian nations be at war? Hasn't Christianity broken down?' In a sense a

nation cannot be Christian. Just as a group cannot think or originate, so it cannot, in its collective capacity, be truly religious. An individual can be considerate, humble, self-forgetting; a nation is a much lower order of organism. It is egotistical, arrogant, assertive and vain. A nation can create a tribal god in its own image and worship this. But Christianity, because of its universality, cannot serve this narrow group purpose. Christ cares for all men everywhere. God the Father is concerned for all his children. Christianity finds expression, therefore, through men and women whose larger selves reach out into the group life and help to unite great numbers in the bonds of good will. Religious idealism in this sense is a source of solidarity to the group.

Recognized as Social Force.

"The recognition of Christianity as a social force, therefore, is to be found in the attitude of the individual toward his own inner life and toward the future. Merely personal salvation in the older sense seems a kind of treason to one's fellows. The 'larger self' includes them and by this very fact salvation extends itself to the group. Responsibility for the individual's sin is to so large an extent social that the earlier insistence on individual rewards and penalties seems unjust and cruel. To regard palpable wrongs in the group as of divine origin now seems a kind of impiety. The ideal of a detached peace and serenity as an evidence of a religious life has lost its appeal. 'Oh to be nothing' is equivalent to shirking one's work. We see that the only inner peace worth having comes from sustaining right relations with one's fellows in fulfillment of God's purposes. It is essentially social. Communion and prayer are forms of spiritual association which have a direct bearing on one's value to the group.

"In no respect does the new point of view express itself more emphatically than with regard to the idea of the Kingdom of God. This used to be thought of as remote and concerned with another world. More and more it is conceived as a divinely planned social order which men are called upon to help establish. It is to be realized in this world. It already exists just in so far as men have caught the vision and are expressing it here and now. Anxiety about another world fades from people's minds as they feel the thrill of being co-operators with God in establishing his Kingdom in this world. This Kingdom becomes an organic spiritual union. 'We are members one of another' takes on a new significance.

"We may summarize our course in these words. A social philosophy which combines the humility and solidarity of collectivism with the initiative and responsibility of individualism results in an ethics which insists upon the duty of creating out of the group life a large self of insight, sympathy and loyalty. The highest motive for such development of selfhood lies in a Christianity which exalts the Kingdom of God as a divinely conceived social order to be progressively realized in this world."

AN EASTER MEDITATION.

Bringing Life And Immortality To Light.

At a church prayer meeting the pastor raised the question, "What did Jesus bring to the world, which it did not have before he came?" One answer is, "Jesus brought life and immortality to light." Before his time the ancients, even the Jews, had only the most shadowy conception of a future life or a spiritual world. Jesus made a vivid presentation of this truth. So effective was his teaching by word, by act, and by his death, resurrection, and ascension, that thereafter his apostles' preaching and writings were permeated with the thought of the joys and glories of the heavenly home.

The expressions "eternal life" and "everlasting life" were often on the lips of the Savior. When he was bringing again from the dead three persons, the damsel, the son of the widow of Nain, and Lazarus, he seemed to imply that the spirits of those that "slept" were not far away. And, by his own death and resurrection and ascension he gave abundant proof that life is a continuous thing,—immortal.

It is a distinctly Christian conception which Victor Hugo, in his old age, beautifully expressed: "When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I canot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare."

Jesus said, "It is expedient for you that I go away," and also said, "Lo, I am with you always, even unto the end of the world." He is beyond our sight, yet we are often conscious that he is very near. So our loved ones who have gone from us are with Christ, and are often very near us. In a little book, "The Other Room," Lyman Abbott develops this thought from Jesus's farewell words to his disciples in the upper room before his death. "'In my Father's house are many dwelling places; if it were not so, would I have told you that I am going to prepare a room for you?' The universe is God's house. This world is not the only habitat for the living. In his house are many rooms. Death is only pushing aside the portiers and passing from one room to another."

Jesus himself longed for fellowship in heaven with those that loved him, and we long for companionship with him and with our loved ones who are asleep in Jesus. His prayer "that they may behold my glory" shall not fail of fulfillment. Nor shall our hope and faith and love be disappointed. I quote from For Hearts That Hope: "These dissatisfactions are foretokens of immortality. Just as the branches of the trees that came floating out toward Columbus when he was approaching the new world told him that a new world existed and was awaiting him, so our unmet needs, our unfulfilled longings, assure us that the better world is at hand, and that in that world, when we awake in God's likeness, we shall be satisfied.

EMMA YOUNGLOVE.

Ventura, Cal.

MARY MAGDALENE AND THE RESURRECTION.

Martha G. Parsons.

Mary Magdalene out of whom Jesus cast seven devils was not an immoral woman. There is not even a hint given in Scripture to support that idea. Nowhere is she called "a sinner." She was born at Magdala, hence her name, a city on the western shores of the Sea of Galile not far from Nazareth the home of Mary.

In Galilee we are told Jesus cast out many devils. Are we to suppose the people thus afflicted and healed were all immoral? A man may be an opium fiend caused by its being given him in times of great suffering; he may be possessed with many devils, but this does not prove the man immoral. Why among all those insane in Galilee made sane, pick out Mary Magdalene as immoral? This idea so long held is fast giving way. Mary Magdalene was not im-

moral. All four Gospels speak of her, some many times. The constant repetition of her name as would be made by us when speaking or writing of some great person, denotes her high rank. We conclude she was a woman known in Galilee, and round about Jerusalem.

We think we almost know some noted persons we have never seen, but heard much about and read about until as with a friend we even take sides with them. So with Mary Magdalene, a woman of note and wealth in her country, though many had never seen her yet knew of her. With sadness they hear the worst kind of insanity has taken possession of her. It is not a mild form of the disease, but most violent. Soon they exclaim, Mary Magdalene is healed! even the disciples publish it abroad. From now on she is a most devoted follower of her Saviour.

After this where do we first hear of Mary Magdalene? Luke tells us that she and Joanna, the wife of Herod's steward named Chuza, ministered unto Christ of their substance. Mary Magdalene was not poor. Why mention the name of Herod's steward? He had many, unless it were to give us to understand that Chuza, the husband of Joanna, was prominent in the management of Herod's affairs?

How does it happen that Mary Magdalene and Joanna are so intimate. Joanna had known Mary Magdalene under other conditions; when she became insane, she takes her to Jesus to be healed. From now on when He came from mountain, sea or city, worn and weary, it is Joanna and Mary Magdalene that together minister unto him of their substance. Throughout the rest of their lives they have only one purpose between them to serve their Master.

Time goes on, and the day of the crucifixion nothing can hinder. Crowds are wending their way to Calvary. Many stand afar off watching, among whom are women from Gallee. Where is Mary the mother of Jesus? She is at the cross. She is not alone. Mary the wife of Cleophas and Mary Magdalene are with her. They are kneeling at the foot of the cross. On the Mount of Calvary is the cross erected. It can be seen from far. With eyes uplifted to him and hands clinging to the cross they pray. Darkness comes on! only in the shadow can the cross with its figures be seen. The earth quakes, and the veil of the temple is rent in twain. In the midst of all this Jesus cries with a loud voice, "Father, into thy hands I commend my spirit." Oh, wonderful love, and wonderful agony of all at the cross.

The Roman centurion with his hundred soldiers guarding the execution is terrified, and says, "Truly this was the Son of God."

The body of Jesus is begged of Pilate, and taken from the cross. "It is wrapped in linen, and laid in the sepulchre of Joseph of Arimathea wherein man was never laid." The sepulchre was hewn out of stone. The women who came from Galilee, and stood afar off now go to the sepulchre. Calvary being near the sepulchre, they find Mary the mother of Jesus and Mary Magdalene already there to see how the body of Jesus is laid. The stone is rolled against the door of the sepulchre, and they depart to prepare the spices and ointment for the burial. They do not come the next day with them as it is the Sabbath.

'Tis early morning in Jerusalem. The hush of sleep is on the golden city. Two lone figures can be seen in the darkness wending their way to the sepulchre. 'Tis the mother of the Crucified, and Mary Magdalene with the spices and the ointment. How shall we roll away the stone from the door of the sepulchre? they ask each other, for it is very great. They reach the tomb, and amazed they find the stone rolled away. As daylight breaks over Jerusalem others come, among them Joanna. 'Tis Joanna and Mary Magdalene once again, though at the sepulchre. All but the mother of Jesus and Mary Magdalene hasten to tell Peter and John, "who running come and go into the sepulchre, and see the linen napkin lay folded," but the body of Jesus is not there. In consternation they leave the sepulchre to find the disciples, but take the mother of Jesus with them who is overcome with agony.

Mary Magdalene will not leave. Alone before the great open door of the sepulchre she stands crying. We saw him die, and the great stone rolled to the door of the sepulchre. We thought it safe. Oh, why did we not watch? With clenched hands and bowed head she weeps on. To satisfy herself she bends and looks into the sepulchre. She sees two angels sitting there, but not her Lord. They say to her, "Why weepest thou?" "They have taken away my Lord, and I know not where they have laid him." Not theirs to answer. Her eyes are holden; she sees them only men. She turns herself from the sepulchre, and in plaintive tones implores one 'she supposes to be the gardener to tell her where he has borne him and I will take him away." No one answers Mary Magdalene. With eyes raised toward heaven and hands imploring she prays. Some one speaks her name! She knows that voice. Many times she has heard it as she and Joanna ministered unto him of their substance. "She turns herself and says "Rabboni; Master," and falls at his feet, but he says to her "touch me not for I have not yet ascended unto my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, to my God and to your God." A beautiful and most endearing message he gives to Mary Magdalene to deliver. And Mary went; but they believed her not, still thinking the tomb had been robbed.

'Tis the last we hear of Mary Magdalene. We love her, and her devotion to her Master. At the cross of great and awful suffering she had once been herself, and there healed by him when she would not leave in his great agony, nor at the sepulchre till she had found him.

It is not strange that to Mary Magdalene Jesus first appeared and spoke on that first great Easter morning.

The resurrection is a wonderful mystery, yet it is "the natural thing in the supernatural," that the holder of original life, the maker of the material and its laws still holds command over all, and at his bidding angels rolled the stone away, and in the tomb the natural law which is life conquered at last.

Oh, wonderful love on Calvary,
Earth and heaven stand in awe;
And wonderful story when angels
Come, and roll the stone away.

Los Angeles, Cal.

THE PLEDGE OF IMMORTALITY.

By Arthur Peirce Vaughn.

I. "I Would have Told You."

I watch the flight of birds when winter falls
And night and frost from out the north sweep down
With cutting winds that all their song notes drown;
Instinctive restlessness within them calls
To sunlands where the summer never palls,
Where sweeter songs their days of song shall crown,

Nor ever famine nor distress shall frown
To mar a bliss that evermore enthralls.

I mark how ripened souls, once here content,
Grow restless in the autumn of the years
And plume for flight to realms no man may know
Of wider service and joy permanent.
This hope Christ certifies; dispels all fears—
"I would have told you if it were not so."

II. "To-day in Paradise."

Out through the gates the festal pilgrims surge
Brutally curious, for Calvary
Offers the spectacle of crosses three
And tortured men slow writhing to death's verge,
And one is crowned with thorn and tried of scourge;
A second from his cross hurls contumely;
The third has seeing eyes and sympathy,
And on his doom faith and high hope emerge.

"Jesus, when in Thy Kingdom, think of me!"
Instant His answer with its glad surprise;
"Today with Me thou shalt see Paradise."
Comrade in pain, and immortality!
My King, when following Thee a cross I bear
I too that instant comradeship would share!

III. "Except Wheat Fall and Die."

Horribly satisfied, the priests make haste
To drown their fears and calm the multitude—
"This troubler of our race is dead; this rude
Blasphemer of our God, felon disgraced,
Is safe within his tomb; thereon is placed
The Roman's seal. We are no more pursued
By his strange works with demon power imbued.
Ever may insolent men be thus abased!"

The dying grain pierces its grave of earth
To yield its harvest after many days—
E'en so the Christ! Him did the Father raise
That men in Him should yet attain rebirth.
He Who from Death won deathless life for thee
Found in the very tomb His victory.

HIGH COST OF LIVING IN BERLIN.

Several Commodities at Official Maximum Price.

Average retail foodstuff prices in Berlin, on February 19, published by the American Association of Commerce and Trade, of Berlin, in its weekly report on general conditions in Germany during the war, show that several commodities have reached the official maximum cost. The prices per pound, in marks, for February 19, compared with the prices for February 20, 1915, are given as follows:

	Fb. 19, '16.	Feb. 20, '15.
Beef, loin	1.92	1.05
Beef, breast	1.74	0.88
Veal, shoulder	1.98	1.01
Veal, breast	1.91	0.92
Lamb, shoulder	2.04	1.07
Lamb, breast	1.90	0.96
Pork, spare ribs	*1.40	1.11
Fresh ham	*1.40	1.04
Pork, shoulder, tripe	*1.40	1.02
Smoked bacon, fat	*2.30	1.37
Smoked bacon, lean	*2.10	1.44
Smokd ham	*3.00	2.01
Butter	*2.68	1.64
Lard	*2.50	1.28
Potatoes	*0.04	0.05
Eggs, each	0.20	0.12

*Official maximum prices.

Among The Churches

San Mateo.—Seven adults united with the church at the communion service on Palm Sunday, five of whom were by letter and two on confession of faith. George W. Dickie delivered an address last Sunday evening at the Ocean View Congregational church.

San Francisco, Chinese.—At the last communion service seventeen persons were received to membership. Three were young women. It is not often that Chinese women come into the membership of a Chinese church in this country. There are not many of them here.

Petaluma.—For three months the Christian Men's League of Petaluma, Calif., provided a play ground and gymnasium at the Armory for boys and men. It was very successful, the business men were glad to contribute and the work was supervised by W. J. Peters, a member of First Church, and Mr. Chittenden, who is a warm friend of the church. On April 7th, the gymnasium closed, and the Congregational church grasped the golden opportunity. The next morning a strong committee appointed by the pastor went to work and made a playground on the lot adjoining the church. Money is being subscribed by people outside of the church as well as by the members. It is attracting much attention and soon it will be in full swing for boys and girls, and men and women. For years a few have talked of such a plan, but at the prayer meeting April 5th it went to a vote by ballot, and it was unanimous, to launch such a movement. First church not only hopes to provide clean amusement for the young people it already has, but also to bring others to the church.

Los Angeles, Colegrove.—The work at Colegrove, where the Rev. O. P. Avery is pastor, has been going gratifyingly. In the last few months the church has received many material blessings. Shade trees to surround the fronts of our fine property were given and planted by a friend. A bell was donated and is in place in the stone tower. The C. E. was given a tennis court by other friends. This is a very popular feature of activity. We have been having fine audiences. Our Children's Church has solved for us the problem of children's attendance at the church service. We are engaged in an "Increase Campaign," for all departments of the church. This is to continue indefinitely. At the last communion we took six into the church on confession of faith and one by letter. The Home Department of the Sunday school has increased its membership by over 30 per cent. Many calls and invitations are being given each week. Last Sunday five teams of two men each visited the members and friends of the church in what we called our "Fellowship Visitation." It is too soon to estimate but the promise is good. For nearly two years our finances have been provided by the appeal of love for the Church and the Kingdom and the church has risen from discouragement to optimism. Without the "frenzied appeal" the church has prospered and will soon be self-supporting.

Santa Rosa.—The annual dinner and business meeting was attended by more than a hundred persons Wednesday

evening of last week. The official reports showed the church to be in a very encouraging condition. There has been considerable increase in the attendance at church services and Sunday-school. The new pastor, the Rev. C. S. Price, has proved to be a helpful and inspiring leader; and the Sunday-school is fortunate in having as superintendent the Rev. C. C. Cragin, now retired and residing in Santa Rosa. We quote in brief from his report at the annual meeting: "We have had a year of success from many standpoints—enrollment, average attendance, punctuality, and contributions, the increase of the Home Department and the Cradle Roll. March 26th, established a new record for recent years in these first four points. * * * The recent action of the church including in its budget the financing of the Sunday school, and bringing the school into the "every member canvass," thus planning for each boy and girl to contribute to the local expenses and the benevolences of the church—all this puts the church and the school into closer relations, and further justifies the name of church school. The parents provide for the child, and the child contributes to the support of the home. * * * Deacon Wingate's large class enjoys his inspirational teaching, and the school, his training and strong leadership in song; and as one of the triumvirate of Grand Army men, he, with Deacon Elmore, continues faithful to the school, the prayer meeting, the public services and the other activities of the church, as the years roll on. * * * Our pastor has started a class of young people in training for teachers of the Sunday school, has shown us beautiful and instructive stereopticon views, has made bright talks to the school (as have also Deacon Wingate and Mrs. Adams), and has greatly helped us by his enthusiastic leadership."

NOTES AND PERSONALS.

The Rev. E. A. King enters on the pastorate at San Jose next Sunday.

The Southern California Congregational Conference will hold its annual meeting in Long Beach on the 8th, 9th, and 10th of May.

The Rev. A. S. Donat comes from Hood River, Oregon, next week to enter on his work as Director of Religious Education in the First Congregational Church of Oakland.

Superintendent Rathbone went to Modoc county last week and will spend a month there in work among the churches in association with the Rev. Mr. Eckles, pastor at Alturas.

Secretary Fisher of the Sunday School Society is attending the New Mexico Conference this week at Gallup, where he is to give an address. He goes thence to Albuquerque for some institute work.

The graduation services, Pacific Theological Seminary, will be held on Thursday of next week in the First Church of Berkeley, at halfpast three. The address will be given by Professor George Herbert Palmer, LL.D., of Harvard University.

The Rev. J. Spencer Voorhees of Lee, Massachusetts, has been called to the pastorate at La Jolla, California. Mr. Voorhees is already well known in southern California, having spent considerable time there some years ago. The Rev. W. N. Burr, a former pastor at La Jolla, will supply until Mr. Voorhees arrives.

The meeting of the ministers in San Francisco next Monday will be in celebration of Chaplain Rowell's 96th birthday which comes on Saturday of this week. Chaplain Rowell has been asked to give a sermon at the meeting in the First church parlors at 11. At 12:30 there will be a luncheon at the Ramona hotel. The meeting on the first of May will be the annual out-door meeting in Mill Valley, attended as usual by the ministers and their families.

Miss Thelma Juanita Gates of San Francisco has started a Peace Fund which will be used for the distribution of peace literature among boys and girls. The movement has the indorsement of Dr. David Starr Jordan, Lucia Ames Mead, and Mrs. C. E. Cumberson, president the Women's Peace Party of California. All contributions will be gratefully received. They can be sent to Miss Gates, care of the Women's Peace Party, Room 208 Stewart Hotel, San Francisco.

The Congregational Church at Redwood made an excellent start one evening last week toward a proposed new church building to cost $25,000. At a well-attended church dinner $8,000 was subscribed and it is estimated that about ten thousand more will be pledged soon. The Church Building Society will extend a helping hand, and there is promise of such a church plant ere long at Redwood as the needs of the field demand. At the meeting last week there were two pledges of $2.000 each. There was a large attendance of young people who manifested an interest that was very inspiring.

CALIFORNIA CONFERENCE OF SOCIAL WORKERS.

A few years ago it was not thought that the Churches were enough interested in social work to warrant discussing the relation of the Church to social betterment in the various State and National Conferences of Charities and Corrections. Today the Church is looked upon as the great ally of the social worker in every field, and is so recognized in all meetings of the various conferences of Charities and Corrections.

The California State Conference of Social Agencies will hold its annual meeting in Los Angeles, May 1-5, 1916. The program for this notable conference comprises 36 pages. The Conference will have about 2,000 delegates and will meet in ten sections for the morning meetings and have great public mass meetings each evening. One of the sections is on the Church and Social Service, of which Dr. Herbert A. Jump, pastor of the Congregational Church of Redlands, is the chairman. This section will hold two sessions and will discuss such questi ns as the following: "The Church and Organized Labor," "The Immigrant and the Church," "The Spiritual Motive in Economic Reform," "Charity and the Church," "The Open Forum and the Social Education of the Masses," "The Puritan Conscience as Censor of Public Amusements", and "Social Service as the Essence of Religion."

Speakers of every shade of religious view will participate, including Catholic and Jewish and Protestant. There are

more than a score of preachers or former preachers on the program. Among them Rabbi Martin A. Meyer of San Francisco, President of the State Board of Charities and Corrections: Rev. M. J. Scanlon, S. T. L., Director of the Boston Catholic Charitable Bureau; Rev. Christopher Ruess, formerly Chief Probation Officer, Alameda County; Rev. Harold K. Vann, Chief Probation Officer, Los Angeles County; Rev. Robert C. Barton, Executive Secretary of the Morals Efficiency Committee of Los Angeles; Dr. Dana W. Bartlett, well known settlement worker; Rev. T. C. Marshall, Archdeacon of the Episcopal Diocese of Los Angeles; Robt. N. Lynch, of the Calif. Development Board, Rev. Ray Carter, pastor of the Hollywood Congregational Church; Dr. Arthur H. Briggs of San Francisco, representing the California Campaign Federation; Dr. Geo. F. Kenngott, Superintendent of the Los Angeles Church Extension Society of the Congregational Church; President Wm. T. Foster, Reed College, Portland, Oregon; Lorin A. Handley, President of the Board of Public Works, City of Los Angeles; Calvin Derrick, Superintendent Preston School of Industry; Rev. Wm. Horace Day, pastor of First Congregational Church, Los Angeles; Rev. Kiyo Sue Inui, of the Japan Society, San Francisco; Rev. Edward Parsons, Rector Christ Church Episcopal, Berkeley; Rev. Howard Bard, pastor Unitarian Church, San Diego; Rev. Father W. E. Corr, Superintendent Catholic Charities, Los Angeles; A. Lyle De Jarnette, Director Open Forum, San Diego; Rabbi Isadore Myers, Jewish synogogue, Los Angeles; Rev. Robert J. Coyne, pastor Methodist Episcopal Church, Extension Beach; Rev. Joseph H. Johnson, Bishop Episcopal Diocese of Los Angeles; Bishop Wm. M. Bell, United Brethren; Rev. E. Stanton Hodgin, pastor Unitarian Church, Los Angeles; Rev. Francis J. Conaty, Catholic Church; and Rabbi S. Hecht, Los Angeles.

The Conference will discuss every phase of social betterment work, including the problems of unemployment, public vs. private relief, feeblemindedness, juvenile delinquency, adult probation, prison reform, Education for social work, immigration, recreation, housing, public health and sanitation, social hygiene, and many others.

"The Relation of the Liquor Traffic to social work will be one of the subjects discussed by Dr. Arthur H. Briggs, representing the California Campaign Federation at the Wednesday evening session. This has been one of the neglected questions in many similar conferences.

No minister in California and no one interested in the vital expression of religion ought to miss it. It will be the greatest Conference of the kind ever held in California. The railroads have granted special rates and there is every inducement for the Church man who is interested in practical Christianity.

GEESE.

When folk do silly, foolish things,
Then people laugh, and cry,
"Why, they are geese!" and yet, you know,
I often wonder why.

For geese are stately, queenly birds,
Too grave to fly or sing;
And I have never seen a goose
That did a foolish thing.

An ostrich has been famed in jokes,
Because, he hides his head;
And chickens run across the road,
'Neath cars that leave them dead,

But geese—they walk with solemn grace;
They seldom shriek or call;
Perhaps you'd like, for all folk say,
To be one, after all!

—Margaret E. Sangster, Jr.

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NEW THOUGHT.

Miss Milly was rather talkative. Her bosom friend called on her and was informed: "No mum, Miss Milly is not in. She has gone to the class."

"Why, what class?" inquired the caller, in surprise.

"Well, mum, you know Miss Milly is getting married soon, so she's taking a course of lessons in domestic silence." —Tit-Bits.

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